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Vol. IV.

Missionary Intelligence.

The London Evangelical Magazine, for July 1819, received at the Recorder-Office.

LATTAKOO, &c.

An interesting letter has been received from Mrs. Hamilton, dated 24th September, at Bethelsdorp, where she was then. When she left Lattakoo on the 1st of June, Mr. Hamilton was diligently engaged in preparing a house for his family. It appears that Mateebe (the king) is exceedingly desirous that the people should have the Scriptures in their own language; she says she is able to converse with them a little, and one of the missionaries is making rapid progress.

One of the natives, who had taken knowledge of the Gospel, had taken a journey, and in every place through which he passed, told the people all they had heard of Jesus Christ; the people almost universally listened to them with pleasure. In one place, however, they met with opposition, and their lives were in danger; he told the people they might kill them if they pleased, but they would tell them they knew. On two occasions they had their proofs of God's care in extreme danger. Once they found an elk, which had been killed by a lion; and, at another place, a lion, which had been caught by a lion. Thus they obtained food; and their faith in the Providence of God was strengthened.

Could the friends of Christ in England, Mr. H., but see the many thousands who are perishing, they would cry, "Come over and see us, and we will save you."—they would say, "We will give the Lord no rest, till we open the door that is now shut; and thrust out a sufficient number of converts into these great fields which are waiting for the harvest."

SOUTH-SEA ISLANDS.

A letter from Mr. Threlkeld to the Directors, dated at the Island of Raiatea, 29th Nov. 1818, has been lately received, and contains some interesting particulars of his safe arrival, with his family, at Raiatea, on the 17th of Nov.

Mr. Threlkeld, who left Port Jackson, N. S. W., in 1817, called at the Bay of Islands, New Zealand, on his voyage, and visited the Church Society's settlement there, the appearance of which, he observes, was not what could reasonably be expected for the time.

On the 17th of Nov. he says, "we came to anchor, hoisted our signal flag, and were received with great hospitality, and anchored some day in Tolu harbour. There is something peculiarly striking in the behaviour of the natives; nothing rude; nothing impudent in their manners; but a natural manliness throughout their deportment. Their joy was expressed on our arrival, expecting to be supplied with European articles; and 'Peace be to you,' was the salutation from every one."

On the following Wednesday we visited a native place of worship, it is like a wicker cage, neatly roofed, and capable of holding about seven hundred persons. It was nearly full. Their singing, and their dancing, together with the novelty of their appearance, excited sensations of mind, which may be better conceived than expressed. The Lord hath, indeed, made his holy arm, and by his own power, triumphed in this island! After the service was ended, they retired to their place of prayer, where we heard them singing God for sending teachers among them, and praying that other nations also might be benefited."

Mr. T. then gives a full account of the manner in which the natives spend their time, and of their means, learning to read, &c. which we have not at present room to

have already noticed, in a former number, the launching of the vessel, which was attended by the persevering labors of the natives, and named *The Haweis*, commanded by Mr. Threlkeld says—"In consequence of the vessel being finished, and ourselves of the opportunity, embarked on the 23d of July, and arrived on the 25th, at Huakeine, where we remained for a season, till we could ascertain how to compose the intended settlement. Several chiefs coming from the neighboring islands, we were induced to attend to their request, and taking advantage of the arrival of the *Active*, Mr. Threlkeld and I sailed to this island, which is the most central, and next in size to Otaheite. We expect Mr. Nott to join us shortly, from the colony. Here we are settling, but need tools of every description to enable the natives to be civilized. The King is a moral, steady, industrious man. The Church Society's mission station is at the Bay of Islands, in New Zealand, a letter to the Rev. Dr. Waugh,

dated Dec. 20, 1818, says—"The *Active* returned from Otaheite to this place, about a month ago; all the missionaries sent by her arrived safely at their destined port, and are all well."

CALCUTTA.

Mr. Downley has forwarded the printed Report of the Bengal Auxiliary Missionary Society, made at their first Annual Meeting, Jan. 6, 1819. We perceive with pleasure that two Branch Societies have been formed, one at Chinsurah, and another (*The Ladies*) at Calcutta. The amount of Subscriptions and Donations up to 31st Dec. 1818, was S. R. 3138:13:5, or about £392. The total amount of tracts printed in the last year amounts to 33,000.

Extract of a Letter from Mr. Mead, Missionary in Travancore, India. Nagracoil, South Travancore, Oct. 26, 1818.

DEAR SIR, From this wild but interesting country, I have again the pleasure of addressing you. Though solitary as the wilderness itself, I feel that I am not alone, for God is with me. Some encouraging events have transpired since my last, which it becomes me to record with the liveliest gratitude. I pray that they may be indications of greater blessings still in reserve for Travancore.

My time has been occupied during the present year in acquiring the language, travelling to the churches, inspecting the schools, and occasionally giving such instructions as my present progress in Tamil enables me; and also in the administration of justice among all classes of the natives, to which office I have been nominated by the rajah's government. The natives are so fully sensible of the advantage enjoyed by them, in the impartial administration of justice, that Brahmins and Soothers, high cast and low, come forward declaring—"You are our father—our saviour—our only protection." They sometimes bring their children, & throw them at our feet, saying, "These are no longer our children, but yours"—expressions of obligation, indeed, far exceeding their weight, & couched in the impassioned language of the East, but calculated to show how this people would admire the Gospel, merely for the temporal blessings it brings with it, were they but acquainted with its nature, influence, and tendency.

The scene of this mission is but seldom frequented, and of course can be but little known by Europeans who reside in India; it must be still less so by our friends at home. We will, therefore, give a slight sketch of the country where it is our lot to labour. Our congregations are ten in number, to each of which a place of worship and a school are attached. All the churches are situated in the neighbourhood of Cape Comorin.

Nagracoil is the central station, close to the southern extremity of the Ghauts. It has been occasionally the residence of the former rajahs. The surrounding scenery is truly picturesque; its lofty hills give it a grandeur, which no language can fully describe. The name of the place will not fail to strike the pious mind—it means literally 'The Serpent Church,' from their being a church dedicated to the express worship of that 'old serpent, the devil.' We hope to build a Christian temple here, on a spot, on one side of which will be seen a large heathen pagoda, and on the other a Mahomedan mosque. Our edifice will be raised above them both. May this be the case soon, in every part of the globe. About two hundred heathen have come forward within the last few months, expressing their determination to renounce idolatry, and to put themselves under our instruction. This is my usual place of abode, where a house has been given me by her Highness the Queen of Travancore.

Malady is a regular heathen village, completely sunk in gross darkness. Here a church has been built, in which a congregation of more than two hundred steadily assemble. Some of the children in the school have made good proficiency in learning. Two have been selected to be placed in our English school; the plan of which we shall hereafter communicate to you, when it is more fully determined upon.

Tamangcoolam has a congregation of four or five hundred. The place of worship must be enlarged. It is situated in the midst of a Palmyra forest. A congregation soon assembles at the sound of a *tomtom*, or Indian drum. As this is a heathen instrument of music, we wish to substitute a bell in its place, when our means, and the kindness of our friends shall enable us to do it. The Paddy-fields, given by the Queen to the mission, lie near to this place. A heavy quit-rent formerly attached to this grant has been lately removed at my request.

Pittalom is a village of Shanars, the caste who extract the juice from the Palmyra. The congregation is very good and promising. The schools at this place and at Samangcoolam have greatly increased. Some of the children are intelligent.

Auticanda is close to the sea, a few miles from the former church. The place of worship must be enlarged; half the people who attend cannot be accommodated. The time of assembling is generally in the

heat of the day, and the importance of a shelter from the burning rays of the sun is too obvious to require being pointed out. We wish to direct the attention of our counsellors and friends at home to this, as it has been customary to consider the building of places of worship as not belonging properly to missionary operations. We venture to recommend it as a subject of importance to be attended to. Every Christian temple is a witness for the true God in a heathen land; it tends to keep the people together, and give them some token that we wish to render them permanent and lasting blessings. Nothing has kept the Catholics from being crushed under the weight of their superstitious and profane system but their churches which overshadowed the land. Many of them are crumbling into ruin, while immense sums are expended in decorating others. We have a good school in this village.

Covvililly has fluctuated much in point of numbers at different periods, but lately a considerable increase has been observed. The place is populous and full of idols. Etambally is a central, populous, and extensive village on the sea-coast. Numbers have been added to the congregation and are under a course of instruction. The school has no children in it.

Amandavilly is at present without a place of worship, but has a congregation, which, like the others, has been increasing within these few months. The church was demolished by the idolaters of that place, who have been obliged to promise to rebuild it, and have of their own accord renounced idolatry, and stated their wish to become Christians.

Pichakuruppu has an increasing congregation and a small school. Odagerry is a sphere of promising usefulness: we have just entered upon it. A large place of worship was built here by a zealous Roman Catholic; but as it was abandoned by the people of that persuasion, it has been made over in perpetuity to our mission. It is situated within the fort of Odagerry, in the midst of an extensive neighbourhood. Forty or fifty persons attended a few Sundays after it was used as a place of Christian instruction by us.

At each of these places, the Word of God is read every Sabbath-day by a native catechist, who preaches likewise, as well as his measure of light enables him. It is the aim of the missionary to instruct the catechists in the first place, to give them one idea of the Gospel at a time, and then send them forth to communicate it to those who have not even one. By degrees we hope the rays of Divine truth will spread over this dark country. This remote corner is taken possession of in the name of that Saviour, to whom the uttermost parts of the earth have been given for his inheritance. Within the present year, 1600 people have renounced all connexion with heathenism, and seem to be saying, "What have we any more to do with idols?"

When beginning to feel the need of additional help in a very sensible degree, I am kept from sinking by the timely arrival of my former fellow-labourer, Mr. Knill. He was obliged to leave Madras, as it did not agree with his health. Since his arrival, he has rapidly gained strength, and there is every prospect of his being enabled to carry on those labours here, which he could not continue at Madras. The cooling breezes which are prevalent in this neighbourhood, render it one of the healthiest places in India. Mr. Knill says he is now as well as ever he was in India.

With what grateful feelings should I relate the goodness of God to me during the past twelve months. This time last year, my affectionate wife was snatched away by death; her memory will ever be dear and fragrant to me; my dear child and myself have been wonderfully & kindly preserved; not a hair of our heads has perished, though we have been in perils by sea, in perils by land, in perils in the wilderness, in perils among the heathen. Thus have we found Jehovah all-sufficient.

Mr. Knill is now gone to Quilon, to see Col. Monro, who wrote, on his arrival, expressing in the most kind and handsome manner his willingness to give us every assistance in his power. I cannot enumerate all the acts of kindness which I have experienced from this gentleman; he has been a wonderfully zealous friend.

The rajah of Cochin lately placed 5,000 *rupees* (half crowns) at Colonel Monro's disposal, for the benefit of the Christians in Travancore. As the Syrians in the North had received a handsome donation from the Queen of Travancore, the President sent this sum to the South Travancore Mission. Part of it has been laid out in the purchase of lands, and the remaining part will, as soon as suitable opportunities present themselves.

I trust there is some one coming to our assistance, for we greatly require it. There are fields of usefulness before us too numerous and too extensive for us to occupy.

We shall, in future, endeavour to transmit you a Quarterly Statement of what God is doing by us. Remember me, Dear Sir, in your prayers, and allow me to subscribe myself, Yours and the Society's devoted Servant, and Fellow-labourer in the Gospel.

C. MEAD.

Mr. Mault sailed for Travancore in Dec. 1818.

MEDITERRANEAN.

Proceedings of the Archbishop of Jerusalem.

The Archbishop of Jerusalem has written to Professor Lee, from Paris, under date of the 6th of May. His Letter is in Syriac, and conveys his cordial thanks for the kindness shown to him while in England. On his arrival at Paris, Baron de Sacy informed him, that he had been authorised by the Committee to provide him with the requisite printing-materials, at their expense, to the extent of 400l. They went to the Imperial Printing-office, to determine on what might be necessary for the Archbishop's purpose. It was found that preparation was already making to assist him; the King of France having, during the Archbishop's stay in London, granted 8000 francs (about 330*l.*) to this object. It was then determined, in consequence of this enlarged assistance, that the Archbishop should be provided with Syriac Types of three sizes. It was his purpose, however, not to wait for these types; but to proceed to Marseilles without delay, and taking printing-paper with him from that port, to return home, in order to take the most prompt measures for entering on his labours.

MONGHYR—INDIA.

Opening for a Missionary.

Monghyr is about 250 miles N. W. of Calcutta, and is a Station of Invalids of the British Army. It will appear, from the following extract of a Letter from a Military Officer to the Rev. Daniel Corrie, dated Monghyr, March 13, 1818, that there is a promising opening for a Missionary of the Society. The Committee can only regret that it is not, at present, in their power to embrace the opportunities of usefulness which are thus multiplying upon them on all sides.

After your departure, the Society here expressed their regret that they were debarred the Means of Grace. They would have been most happy, could your labors have been continued among them. This was a general expression of all your audience.

An inquiry has been excited here, whether a Clergyman of the Church might not ultimately come hither. The inhabitants, Civil and Military, would all subscribe for the erection of a Church immediately, if there could be a prospect of a preacher. In this state of the inquiry, I turn to you, to know if one of the Church Missionaries could not be spared to collect a Congregation here.

There are between thirty and forty Europeans who wish to attend, besides people continually passing who might drop in. I should be most happy to see him in my house, and have a room much at his service, if Mr. Greenwood, or any other, could be prevailed on to try this Station. The same facility would attend him, I think, of acquiring the language here, as at any other place.

I have particularized Mr. Greenwood, only from a paragraph which I saw in one of the Papers some time ago, that "he would have prayers in his house at Garden Reach;" and, as there are such ample means of instruction at Calcutta, I should think his Congregation could accommodate themselves there, and he find himself in a most delightful part of the Country, and his sphere of usefulness greatly enlarged, as the Pensioners here are superannuated men, and their children are without the means of education."

CHUNAR.—State of the Mission.

The following particulars of Mr. Bowley's visit to Chunar may be added with advantage:—

"It was rather late in the evening when I arrived. I found several of the convinced Hindoos waiting to see me. Next morning, at seven o'clock, about eighty of the Native Christians attended for Divine Worship. They began by singing a Hymn on the sufferings of Christ, in native measure: the regularity with which they sang, and the earnestness that most of them manifested, greatly affected me. Mr. Bowley expounded the Parable of the Wise and Foolish Virgins; and concluded the Service with prayer, among other things, for a blessing on the King and on his Nobles in England and in India. I mention this, not as a proof of Mr. Bowley's loyalty, for that was known long before, but to shew how the labors of such men tend to attach the Natives of India to the British Nation, by uniting their most important interests. At ten o'clock, about 100 Europeans attended Divine Service in English; after which twelve of their children were baptized, and eleven marriages celebrated. At 3 P. M. the Native Congregation again assembled, to the number of about ninety adults; when, after Evening Prayers, I endeavored to explain to them and apply the Second Psalm."

BENARES.

Proceedings of the Rev. Daniel Corrie.

We now add some further statements from a Letter of Mr. Corrie to the Secretary, dated Benares, March 23, 1818.

"The eldest of the Youths whom I have had so long with me, and who, on my first

arrival, appeared averse to the work of instruction, has now joined me as a Teacher, and gives me great hope of his own piety, and great promise of usefulness among his brethren. He officiates in Family Worship with the Native Christians around us; and, on Sunday and Friday Evenings, at our School in the Cantonments near the troops, where from thirty to forty and forty-five Native Christians attend for Divine Service. A pious Artillery-man, and an orphan lad who was with me in England, take the laborious part of the School. I am at this time soliciting funds from the Settlement here, for the support of this School; and have succeeded already pretty well.

Mr. Adlington is on his way down from Agra, with four of the Christian Youths whom I left there. They are coming with him for education. If his health will allow of it, he will then open a School in the city, where many have expressed a desire to learn English. The Baboo, Jay Narain, of whom you have heard, is anxious that we should take the management of his School Establishment. He has given us a house in the city, of which Mr. Adlington will take possession, on his arrival.

Another place I am anxious about, is Buxar, about sixty miles down the river, where there are about 100 Europeans and Native Christians. Mr. Bowley has been once there, since I arrived here; and thinks of it as I do, as a most eligible Missionary Station. At these places, the British are as favorable to us as we could wish."

AGRA.—State of the Mission.

Referring the Reader to the information given under this head in the "Survey," we shall extract from the statement sent by Mr. Adlington to Mr. Corrie, under date of Feb. 13, 1818, the following:

"I arrived here on the 30th January. I was much delighted with the exterior appearance of the Kutra. Through the kind attention of some Christian Friends, it has been much improved. The first view of it excited sensations of gratitude and love to the Father of Mercies, for retaining a remnant to sing their mighty Maker's praise, amidst the devastations of time, the assaults of the enemy, and the backsliding of many. God has been very gracious in keeping dear Abdool steadfast: let us glorify God for this mercy, for it is very great. But the state of Abdool's health (who is suffering severely from hernia) and of the Kutra Congregation, is such as to require the superintendence of an European Missionary. From forty to forty-five generally attend the means of grace there. Of these, eighteen are females, and twelve males: the remainder are the wives of the drummers, &c. in the field. A few have united themselves to this little flock, since your departure. The men, who are all poor, maintain themselves by weaving; and are assisted from the Chunar funds, as Brother Abdool sees fit. The females spin. A want of sincerity manifests itself in some of the females, of the Roman-Catholic persuasion, who secretly attend also at Padre Angelo's.

Abdool requires an Assistant: when he was unwell, I am informed that the Service on Sundays was omitted; or, if performed, was gone through by Abdool in much weakness, as it is natural to suppose."

MADRAS.

Advantages of employing Heathen Schoolmasters.

The testimony of Mr. Thompson on this point, grounded on actual experience, is decisively in favour of the system introduced by Dr. John.

In writing to the Secretary of the Church Society, he observes,—

"Since we have adopted the plan of establishing Schools for the Heathen separately, our Schoolmasters are themselves still Heathen; but they have been particularly trained and well examined, previously to their being appointed to their office. This is certainly a departure from what we had contemplated at the outset. We then inclined to admit none but Christians as Schoolmasters. We found, however, after a while, that under this limitation, we were not gaining upon the Heathen as we wished. Many, who seemed not averse to submit their Children to our system and books, were suspicious, and stood aloof. With a view, therefore, to gain their confidence, and being well informed of the faithfulness which many Heathen, who had been employed under Dr. John and others, had shewn in the discharge of their duty as Mission Schoolmasters, we determined, on a particular reference from Mr. Rhenius, to adopt the plan of teaching the Heathen by Heathen; and the result has fully satisfied us. Persons, who would not converse very freely with our Christian Masters, come to these— inquire, examine, hear the explanations of one of their own people, and discuss points with them. Mr. Rhenius's Journal, and other papers, will shew you how ably, on some occasions, our Heathen Masters have vindicated the Scriptures; and their fidelity has appeared unimpeachable. Under this system, I am persuaded, we shall prevail to a far greater extent than under our original and more contracted one, and with a tenfold force against the strong-holds of Sin and Satan in India."

BAPTIST DOMESTIC MISSIONS.

From the *Latter Day Luminary*.
INDIANS OF ILLINOIS.
Extract of a letter from Elder M'Coy, to the
Corresponding Secretary, dated
Mission-House, May 13, 1819.

Rev. and dear Brother,—In a late journey to Vincennes, I took with me our Indian boy, the only one that we have in our school, who is about eleven years old. By request he pronounced a speech on the subject of Indian reform, before the Bruceville Missionary Society, which presented him a Bible. The next day the Bruceville Female Missionary Society made a similar request, which, being complied with, the Society voted our little red orator a coat. Could the happy effects of such favors as these be generally appreciated, surely many ladies would acquire a name like Dorcas, which would be spoken of to their honor, when the reward of a better world would take place of happy sympathy, and the songs of the blessed, Indians not excepted, would render unheard the applause of men, and the grateful acknowledgments of the objects of benevolence. It is impossible for me to describe, or you to conceive, the deep impressions which even a small present, sent hundreds of miles, would make on the minds of these unhappy people, who, in a thousand ways, have been taught to consider themselves friendless.

I have the happiness to state that, since last summer, a gracious impulse, like the leaven in the meal, has been diffusing a fermentation in the churches of Maria and Prairie creek. Knowing how liable, from his peculiar situation, a missionary is to suffer his zeal to run away with hopeful appearances, I have been, hitherto, almost afraid to say any thing on the subject; but I think I may now venture to assert, that the Lord is evidently carrying on a blessed work of salvation in the neighborhood of these two churches. Within a few weeks twenty-six have publicly declared what God hath done for their souls, and ten others that I have heard of, are singing the songs of grace, and will also be baptized the first opportunity. More than once have the congregations been melted into tears by the affecting acknowledgments of backsliders, and the sighs of the penitent have become familiar, though not the less affecting. O, brother, this heavenly change makes the writer sometimes almost imagine himself translated to another country. So much time is engrossed by religious conversation and devotional exercise, that nature is denied her ordinary and necessary repose. A few nights ago, in Bruceville, I arose, by request, out of my bed, to pray for two young people who said they were on the brink of eternal ruin, and knew not how to escape. The relations of a work of grace on the hearts of the converted, are of the most clear and satisfactory kind. No passionate fire is blown up to mislead, by its false light, the penitent enquirer, but "truth in the inward parts," revealed by the impressions of the Holy Ghost, imparts to these the solemnity of the grave, to those the ecstasies of heaven.

I live, you know, between the whites and Indians. If I except about twenty miles of white settlement adjoining our humble residence, I think I may safely say, the fields are whitening on each side of us. O that God would send us a few more laborers! A zealous young preacher has lately joined Prairie creek church, and preaches occasionally at Maria; but believe me, Sir, while the pomegranates begin to emit their odoriferous exhalations, humanly speaking, the vine must droop for want of the hand of cultivation.

CHEROKEE INDIANS.

Extract of a letter from Elder POSEY, to the
Corresponding Secretary, dated
Ashville, May 9, 1819.

Ever dear Brother,—I have now made a decisive trip into the Cherokee nation, and landed at home on Saturday last. I was with Mr. Charles Hicks, (their chief) about five days ago, a great deal of the time by ourselves, which gave us a particular opportunity for conversing, so as to get into each other's views and feelings respecting missionary exertions in his nation; the result of which, and the impression it left on my mind, I shall briefly relate.

They have finished the late treaty, and keep a considerable scope of country in their usual form. They have given up 12 miles square, and three other valuable sections, to be sold to the highest bidder, and the money deposited in the hands of the President, to be by him laid out to the best advantage for educating their children. They wish every school to be an establishment, and the children principally to board at the place. They look to the religious societies for teachers, preachers, and farmers, as they have unanimously found out that Christians are their only friends, whose examples they wish their rising generation to follow, & whose instructions they hope will prove a lasting blessing to their nation. The American Board of Commissioners, in conjunction with the United Brethren, and the Baptist Board, are the particular sources to which they look. The two former have one establishment each, and the wish is for the next to be conducted by the Baptist Board in a part of the nation called the Valley Towns, contiguous to North Carolina, which is a very healthy, fertile place, and will be very populous. After acting almost the part of Jonah, I feel compelled to say, I humbly conceive it to be my duty still to labor amongst them, and therefore tender my services to take the charge of the institution, in conjunction with some faithful brother in the ministry, if practicable, and, any how, one who could teach on the Lancasterian plan, is a good scholar, and a real friend to the heathen. We will also have the privilege of selecting two farmers, one

blacksmith and miller, which would enable us to go into the nation a constituted church; all but the two last would be considered the missionary family, and they would not be taken contrary to our wishes, therefore I call it six families. I have pledged myself for the Board, that they will see to the institution; and the wished for way is, that the Board recommend the teachers to the President, and let him grant them the privilege of establishing a school or schools in the Cherokee nation, by consent of the Indians. In October they hold a general council, at which I have promised to attend, or have some other person there, and when received by them we will be permanently established. I expect, with a Divine blessing, to continue on, and spend the most of this summer in preaching, as usual, and arranging business for the removal into the nation; though if the Board have otherwise determined, I hope they will let me know as soon as possible.

WYANDOTT INDIANS.

Extract of a letter from Elder DRAKE, to the
Corresponding Secretary, dated
Delaware, May 26, 1819.

Respected Brother,—Brother Evans called on me on the 18th, to accompany him to Sandusky, for the purpose of informing ourselves more particularly of the situation of the Indians. The result has but confirmed the opinion I gave you in my last, and I should not have troubled you again on the same subject, but at the special request of brother Evans. That there has been a reformation among the Wyandotts, much to their advantage, is confirmed by the united testimony of all who have examined for themselves, and it is also evident, that Mr. Steward, (a colored man, possessing some Indian blood) has been the principal, if not the sole cause, under God, of any religious impressions, and attention to the concerns of their souls. This man possesses good talents, and some advantage from education; appears candid, & free; is a Methodist; and has obtained the confidence of the Indians. He has therefore the advantage of strangers. And furthermore the Methodists have not only given him license to preach, but have also made arrangements for supplying them with other preachers every three weeks; so that agreeably to this calculation, our visit occurred at the same time with their appointment, in consequence of which, brother Evans thought best for him to proceed on to Lower Sandusky, having obtained what information circumstances would allow, and left me to tarry with them thro' the meeting.

One of the chiefs introduced the meeting by exhorting the Indians to pay attention to what should be said, and expressed, as they did, much satisfaction that we had come to see them; after which brother Steward proceeded by singing and prayer, and a short exhortation to open the way for the Methodist preacher. After his discourse, and an exhortation and prayer by a brother Methodist, who came with him, I was requested to preach. The Indians appeared well pleased, and I left them, and returned to Mr. Walker's.

When we parted, brother Evans requested me to write immediately, and to say, that he is fully of the opinion, that in the present situation of the Indians, it would not be advisable to be at the expense of supporting a missionary to visit them for the reasons above stated.

[Elders Drake and Evans, had been requested by the Board to visit Sandusky, for the purpose of ascertaining the expediency of continuing the mission of Elder George, or the propriety of relinquishing it.]

From the *Chillicothe Recorder*.

PROGRESS OF RELIGION.

Extract of a letter from the Rev. ROBERT
SEMPLE, dated
New-Castle, (Pa.) July 30, 1819.

Although we have experienced no special revival of religion in this section of the church, yet we trust there are many who feel the ordinances of God very refreshing to their souls. We trust there are also some coming to the knowledge of the truth. I assisted a brother a few weeks ago in the administration of the Lord's supper, to which there were seventeen new members admitted, and a number of others deeply affected.

There is a general attention to the preaching of the Gospel, and most or all our churches have some benevolent institutions designed for the advancement of the kingdom of Christ. Sabbath Schools are increasing fast. There is scarcely a congregation amongst us now, without one or more of these institutions. In the bounds of the two congregations in which I try to preach, there are five Sabbath Schools lately commenced, which are attended by about one hundred and fifty children. There is in each of these congregations a Male Missionary Society and a Female Benevolent Society, the latter of which has the receipt of the Treasurer of the United Foreign Missionary Society for thirty dollars, transmitted to constitute their pastor a life-member of that society.

INFLUENCE OF THE WORD OF GOD.

From the same.
From the Rev. ROBERT M'GARRAUGH, dated
Armstrong Co. (Pa.) July 15, 1819.

I administered the sacrament of the Lord's supper last Sabbath in one of my congregations. Nothing extraordinary took place. A few on that occasion were seriously enquiring what they should do to be saved. Seven were comfortably admitted for the first time, two of whom (a man and his wife,) who were formerly very careless, lived about nine miles from the place of public worship, and of course never attended upon it. They both attribute their awakening and conversion to reading the Bible. The Bible Society of Butler,

(Pa.) gave me some Bibles for distribution. Hearing that this man had none, I sent him one by a pious neighbor of his, who exhorted him to read it. He and his wife had been taught to read a little; but they had no books on divinity, and were ignorant of creeds & catechisms of every kind. They read this Bible, became deeply affected with a sense of their sin and misery, and also were made to rejoice in hope of eternal life when they read and believingly laid hold on Christ as offered in the Bible to the weary and heavy laden sinner. Though they had no help from any book but the Bible, yet they gave, when examined before the session, a satisfactory account of the fundamental doctrines of Christianity as contained in the word of God. The man stated that when he had obtained a hope that his sins were pardoned, he had thought of owning Christ at his table: but upon reading in I Cor. 11th chapter, the awful consequences of unworthy partaking, and observing the unchristian conduct of some professors, he thought it was the safest way to live, as he had done, in the neglect of that ordinance. But while employed in devising excuses for living in the neglect of known duty, he read James ii. 20; "But wilt thou know, O vain man, that faith without works is dead." He could no longer pacify his conscience with vain excuses. These words swept away all his refuges of lies, and led him to see that he could have no scriptural evidence that he was the subject of saving faith in Christ, while he lived in the neglect of known duty.

• He accepted the Bible with reluctance, wherefore his pious neighbor exhorted him to read it.

SABBATH SCHOOLS.

[The following communication we have received from a respected Correspondent. While it furnishes living instances of the salutary influence of Sabbath School instruction, we hope it will be read with interest and profit by many of the rising generation.—*Chillicothe Recorder*.]

It is delightful to notice the tokens of the divine approbation which so frequently, in late days, attend the benevolent and pious efforts of Sabbath School teachers. And happy will that youth be, who regards such a public notice of the Lord's goodness to any unknown young fellow-sinner, as a call on him, from his great God & Saviour.

In a distant village lived a careless family, who seldom darkened the door of any church, and never, it is believed, did they raise the voice of prayer but when they were calling on the Almighty to damn those who had offended them. Under such dreadful instruction and example, and parents too! SAMUEL and JAMES, lived. As might naturally be expected, when they had attained, the one to his 12th, the other to his 14th year, both were regarded, with sorrowful concern, by many, as swift travellers to ruin.

But it pleased that Being who endowed a dear little band with a "charity which was not rash, or vaunted not itself—but suffered long and was kind"—to establish a Sabbath School. It was conducted in an interesting and able manner. Many were induced by the rewards which were given to read and memorize the sacred Scriptures. Samuel and James at last were to be seen repeatedly among the interesting group—and after some months, by the divine blessing on the efforts of those who acted like dutiful parents, both of the little brothers deserted the ranks of young blustering swearers, and lounging ignorant Sabbath-breakers. It was evident to the estimable gentlemen, their teachers, "that these boys were not content with mere negative goodness"—that they were not content with mere laboring to cease from evil, but were learning to do well. In a little barn they daily met for retired school prayer. Here they probably often held sweet communion with the Father of their spirits. But they did not long enjoy the concealment of this little Bethel. By an imprudent action of a stranger, which evinced his hardness in guilt, as well as the determinate but retired devotion of the youth, who were rudely disturbed while engaged in social duty, they were induced to search out a more private place in which to hold communion with Him whom they regarded as their Maker, their Redeemer, and their Judge. This place was no other than a dark disagreeable cellar; so that they could not conveniently address the Hearer of prayer in that posture which is so becoming and expressive in poor, sinful, dependent creatures. Ah! Samuel and James had not the deep shades of the grove, or the distant chamber, or the lonely closet into which they might have retired, as many of their unknown young brothers (and namesakes too) now have. Shortly after this retired place was selected, a bundle of straw was conveyed into it, privately, by the elder brother. And here these dear young followers of the Redeemer, were accustomed to meet, and jointly to pray to that God who saw them in the dark. Only a few weeks had elapsed before another removal was deemed proper—but it was a happy removal; and both parents and children will think of it with peculiar joy and delight through all eternity. Accidentally the father discovered the straw in the cellar. He asked his son Samuel, "what it was put there for?" The boy, with a firmness of resolution and a coolness of temper which might have thrown a lustre even round aged piety, replied, "Father! James and I used to go into the barn to pray; but some one threw stones at the door: and when we came into the cellar it was so muddy, that I brought the straw down—and it was I spread it there, that we might kneel on it." The reply was enough for a prayerless father. With a down cast eye, and with a sinking heart, he went into a room; but when his hand was on the lock of the door, he exclaimed, "Oh God! is it

possible my children are entering into heaven, and I am staying back?" What his vows & engagements were after he closed the door, are only known to Him who looketh on the heart. In a very little time a striking & complete reformation became apparent in both father and mother. All took their stand decidedly for God and for holiness—all gave full satisfaction to the officers of a respectable church, and were admitted into full communion. The voice of prayer and praise is no longer a stranger to their dwelling. Now peace dwells within its walls, and prosperity is perched upon its roof; and the happy inhabitants are not without the cheering hope of being translated to a "house not made with hands, eternal in the heavens." PHILIPPOS.

GREENVILLE COLLEGE.

For the *Boston Recorder*.

MR. WILLIS.—In your most useful Recorder of the best deeds of men, and the most gracious footsteps of Providence, permit us to communicate information to our generous benefactors, that the large and precious collection of books, so lately presented by them to Greenville College, through the requested and disinterested agency of the Rev. E. Cornelius, is, with the exception of a few duplicates and others profitably exchanged, now on the new shelves of the library just prepared for them; and in the hands of students eager to become acquainted with them. So carefully were the volumes covered, and packed in five strong boxes, that not one of them, not even a pamphlet, has sustained injury by transportation. The statements in the accompanying papers, are clear, minute, and highly satisfactory; exhibiting in full detail the books given, their estimated value, the money subscribed, its whole expenditure, the names of all the donors and subscribers, the books obtained by purchase or exchange, and a catalogue of all those ultimately sent in the five boxes, 747 bound volumes, beside many excellent pamphlets; amounting in all, at moderate prices, to 1432 dollars, 62 1/2 cents.

We have it in charge, by an unanimous resolution of the Board of Trustees at a late meeting, to make known to the donors the profound gratitude, with which so needed and desirable an enlargement of the College Library has been received by them. The remote distance of the contributors, the multiplied calls for public charities and vigorous efforts to spread the gospel thro' the world, and the notorious fact, that the region which has yielded us this essential aid, has for years been pre-eminent in habitual & arduous exertions to support domestic and foreign missions, and to bring a host of new laborers into the gospel field. These considerations greatly enhance the value of such liberality, to what is by general consent one of the most important objects in a land of civilization and Christian knowledge, a seminary devoted to the interests of science and religion. It cannot be forgotten on this affecting occasion, that many of the names in the present catalogue of benefactors, were before endeared to the Trustees by former donations; and not a few of them to one of us by personal intimacy or acquaintance, in earlier life. The donors will please to accept, with the cordial thanks of the Board, their best wishes for the happiness of their future lives. That they may share abundantly those satisfying rewards which are from God only, is the united prayer of their obedient servants,
CHARLES COFFIN, President.
ALEX. M. NELSON, Secretary.

By order of the Board of Trustees of Greenville College. Greenville College, Aug. 15, 1819.

OBITUARY.

For the *Boston Recorder*.

Died, at Corinth, (Vt.) Aug. 19, DANIEL CURRIER, aged 22 years. The circumstances of this young man's death were so singular and solemn, that it is thought a brief recital of them may be worthy of public notice. He was the youngest son of Joseph Currier, an aged man, who graduated at Harvard College, more than sixty years since, and was, for some time, a preacher of the gospel. His mother too, was far advanced in years; and their affections and hopes were much set upon this son, for they had trusted that, while the rest of their family were dispersed abroad in the world, he would remain with them, and follow them to the grave. With a view to promote the family interest, the young man, for several months preceding his death, had been employed in labor at some distance from home. During this period, his venerable and affectionate parents had entertained many distressing fears respecting him. They had understood that many, in rafting timber down the St. Lawrence this season, were drowned; and as that was his employment, they greatly feared he was the unhappy number, or that some other fatal calamity had befallen him. But there was still a troubling hope, and they prayed much for his safe return. Their desire was, at length, granted. The absent son came once more to his father's house, with a view to make it his permanent dwelling. The fears of the parents were at once dissipated; their worldly prospects, dark and gloomy before, now became pleasant; and their joy was great. But how uncertain are human prospects; and how often are all our hopes of worldly comfort, in a moment destroyed.

Very soon after the young man returned, one of his former companions called, and invited him to go with him, to the central part of the town. They went to one or two of the stores, and, according to the custom in some places, thought they must show their good will to each other, by drinking together. Having fully expressed their friendship, they went to a tavern not far distant, and finding other associates, presently began to banter each other about running horses. The terms were soon fixed, and they, mounting their horses, set out full speed. But in the midst of the race, while each was panting for victory and pressing forward to the goal, Currier's horse stumbled, and falling, threw his rider with violence upon the ground. His companions hastily gathered around, and to their grief, found him struggling in the agonies of death. His eyes were closed, his tongue was silent, his reason was jarred from its seat, no more to return, and his body and limbs were writhing under the pressure of unutterable pain. He did not, however, expire immediately. He fell on Monday evening, and God was pleased to support him in this distressed and dying condition until Thursday morning. During this period, all the tenderness of his broken hearted parents and other friends, was continually employed to mitigate his sufferings; and all the skill of his physicians exerted to restore him; his skull was laid bare, and the painful operation of trepanning performed, but all to no purpose. The hand of death was upon him; God had required his spirit, and no earthly power or skill could retain it. On Thursday morning, he departed to his eternal state; and on the next day, his body was laid in the grave, not to arise until the heavens and the earth shall be no more.

It is to be wished, that the dreadful death of this young man, may prove an effectual warning to others, to desist from the foolish, the criminal, and very dangerous practice of horse-racing. And that it may lead all young persons who hear of it, to consider their ways, and prepare to meet their God. If any of you, young friends, have hitherto lived in the neglect of religion, and been lovers of pleasure more than lovers of God, your conduct has been unreasonable in the extreme; your criminality is great, and your danger imminent.

ment. "A deeply concerns you to repent immediately, and implore the divine forgiveness, with the authority of the Most High God, in his Spirit, and to reject his offers of mercy with the greatest propriety be addressed to you: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of youth, and walk in the ways of thine heart in the sight of thine eyes; but know that for all these things God will bring thee into melancholy occurrence, to set their feet upon their prospects of worldly happiness, and to render them precarious, that if they have not a treasure in heaven, they are completely rendered perfectly friendless and wretched, let those who desire the wisdom of opportunity to instruct, to admonish, and for them. The time for this important work is not long; and they know not how soon a fatal calamity may cut it short, and send the objects of their affection into eternity; who, instructions, and warnings, and tears, and can have no warning. When the fatal stroke, "he that is filthy, shall be filthy still, and he that is holy, shall be holy still."

COLLEGIATE RECORD.

From the *Middlebury Messenger*.

MIDDLEBURY COLLEGE.
The Annual Commencement of Middlebury College was held on the 15th Aug. following were the exercises of the day.
Forenoon.—1. Sacred Music.—2. Prayer, by the President.—3. Salutatory Oration, by J. L. Hale.—4. Instrumental Music, by On Sir William Jones. G. C. Carter.—5. Oration, The Influence of Religion on the Character and Condition of Females. J. R. Goudy.—6. Poem, Pandora's Box. R. Goudy.—7. Oration, Colonization of the Free People of I. R. Barber.—8. English Oration, The America in the republic of letters. F. T. Ames.—9. Sacred Music.—10. Valedictory Oration, Attraction. J. L. Burnap.—11. Oration, Commemorative of the deceased factors of the College. H. Root.—12. Instrumental Music.—13. English Oration, On industry, applied to religious investigation. J. B. Green.—14. Sacred Music.—15. Valedictory Oration, Farewell. J. B. Green.—16. Prayer.—17. Sacred Music.—18. Benediction.

The assembly was large and respectable, the exercises evinced a degree of literary and improvement in the several performances, and were highly creditable to the Institution.

The following young gentlemen were admitted to the degree of Bachelor of Arts.—Lucas, Joseph Bryan, Jun. John L. Burnap, G. Carter, Stephen Coburn, Amzi Francis Goudy, Beriah Green, Jonathan Rice, Hemenway, David Metcalf, Rowell, William Noyes, Joel Rice, Heman Root, Storrs, Daniel Washburn, & Putnam T. Williams. The honorary degree of Bachelor of Arts conferred on Abraham Harris Cappel.

The following young gentlemen were admitted to the degree of Master of Arts:—Douglas, Remembrance Chalmers, in Master, Ambrose L. Brown, and Henry, in Master of this College, and Francis Smith, graduate of Williams' College. The honorary degree of Master of Arts was conferred on Clark Kendrick of Poulney, Rev. Asa Barre, Rev. Ammi Nichols of Brainerd, Doct. James Cotton Bliss, of the city of New York.

The following gentlemen were elected officers of the Corporation.—Rev. Abraham Williams, Chester Wright, Hon. Zebulon R. Shipley, Joel Doolittle, Peter Starr, Esq. & Melancthon.

The following is among the resolutions of the Corporation:—Whereas, the Hon. Gamaliel Bailey, last will and testament, bequeathed to Middlebury College, a large portion of his valuable and as it is desirable to perpetuate the memory of this distinguished act of liberality, Therefore, resolved, that ten thousand dollars appropriated out of said bequest for the purpose of supporting forever the professorship of Mathematics and Natural Philosophy, which of this greatly respected patron of science, hereafter be denominated the Parkerian Professorship of Mathematics and Natural Philosophy.

The Parkerian premiums for the present were adjudged to Cyrus Sheldon, of the Class; Josiah F. Goodhue, of the Sophomore Class, and George C. Beckwith of the Freshman Class.

ACADEMIC RECORD.

Catskill, N. Y. Female Seminary.—The course of a regular and systematic education for females is at this day generally admitted, and as it is desirable to perpetuate the memory of this distinguished act of liberality, Therefore, resolved, that ten thousand dollars appropriated out of said bequest for the purpose of supporting forever the professorship of Mathematics and Natural Philosophy, which of this greatly respected patron of science, hereafter be denominated the Parkerian Professorship of Mathematics and Natural Philosophy.

The Parkerian premiums for the present were adjudged to Cyrus Sheldon, of the Class; Josiah F. Goodhue, of the Sophomore Class, and George C. Beckwith of the Freshman Class.

Phillips Academy.—Perhaps among the primary institutions of New-England, few which stand higher in respectability and usefulness, than does Phillips Academy. It is well endowed by its liberal benefactor Lieut. Governor Phillips, and is under the vigilant board of trustees watch overed. Besides a Principal there are three assistant professors in the languages and sciences, to which are added a teacher of penmanship, a teacher of sacred music. The catalogue exhibits the names of 131 students. The examination took place on Monday and Tuesday last; and in the afternoon of the latter day the public exhibition. The performance of the scholars was highly creditable to old students and new, and evinced writers. This institution is, under the direction of Mr. R. N. Phillips, whose exertions to render it deserving of support, have been indefatigable, and successful.—*Catskill Recorder*.

Phillips Exeter Academy.—On the 19th, a public exhibition was given at Phillips Exeter Academy, of exercises in original & selected. A very respectable and appeared highly gratified with the performance, and nothing was seen to detract from the success.

[A gentleman of Union, Me. in whose correctness we supposed we could place confidence, informed us by letter that the connection between the Rev. Henry True and the church in that town, was dissolved, and requested that we would mention the circumstance in the Recorder, in order that Missionary Societies might know the destitute situation of the church and people, and send them a suitable person to administer the ordinances of the Gospel. The request appearing reasonable, we complied with it—but have since received the following communication in contradiction, which we lay before our readers without comment:]

To the Editor of the Boston Recorder.

Sir—For the cause of religion and truth, we the subscribers, members of the Rev. Henry True's church, in Union, Me. deeply regret the statement which you have been requested to make in a late Number of the Recorder, that the connection between the Rev. Henry True of Union, Me. and his Church, was dissolved, on the 26th of last May, by mutual consent. Because, the connection between the Rev. Henry True and his church, has never been dissolved, nor has his church had any consultation, relative to such a measure, and there now exists between them, that harmony and connection which have been uninterrupted, since his settlement in 1806.

*Amos Hawes, George Wellington,
Jonathan Carriel, John Gleason,
Seth Luce, James Rice,
David Robbins, Union, August 10, 1819.*

THE JEWS.

It is officially announced in London, that at the late assembly of the Allied Sovereigns at Aix-la-Chapelle, it was unanimously decreed, that the sovereigns pledge themselves to use every practicable means of improving the civil, social and religious condition of the Jews, within their respective dominions. By this it was understood in England, that the principal mean will be to convert them to Christianity. The experience of ages has shown this to be utterly impracticable—Nor have the Sovereigns any right to use other means than those of persuasion to effect their conversion. Let them restore the Jews to all the rights and immunities of subjects and citizens; and as to their religion, let that remain between them and their God.—*Bost. Cent.*

[Why are some folks so opposed to the conversion of the Jews, and the diffusion of the Christian religion? Surely, if the religion of the gospel can ameliorate the condition of mankind, the allied powers of Europe have a right to benefit the world by the use of means to propagate its principles.—Where could be the harm, if Jews as well as Gentiles were brought to the rich experience of divine grace? Notwithstanding the "experience of ages," which the Editor of the Centinel opposes as an insuperable obstacle to the conversion of the Jews, we have the authority of Revelation in favor of such an event, and the time is no doubt fast approaching, when that event will be witnessed by the nations of the earth.—*Con. Journal.*]

American Education Society.

The Treasurer acknowledges the receipt of the following sums in the month of August last:

Female Aux. Education So. Sandwich, \$13
Vincent Hutchins, a lad of eight years, 2
Dr. Ezra Starkweather, 5
Female Aux. Education So'y, Pawtucket, 11 54
Essex Auxiliary Education Society, 290
Collected at the South by Rev. R.S. Storrs, 165
Ladies in Needham, surplus fund, 1 47
Ladies in Northampton, Me. surplus fund, 5 28

Life Members, constituted by contributions of Ladies of their respective congregations:

Rev. SAMUEL P. ROBBINS, Marietta, Ohio, 40
Rev. JOSEPH AVERY, Holden, Ms. 40
Rev. SAMUEL WOODBURY, Northampton, 40
Rev. THOMAS NOYES, Needham, 40
Rev. SAMUEL WOOD, Boscawon, N. H. 40

A. P. CLEVELAND, Treasurer, }
No. 10, Merchant's Row, } \$693 29

N. B. The donation of \$130, mentioned in the last statement as from the First Church in Newburyport, should have read First Presbyterian Church.

Letter to the Treasurer of the American Education Society, dated Northampton, Aug. 10, 1819.

"Sir—Forty dollars of the money which accompanies this letter, (\$45, 28 enclosed) was contributed in April last, by a number of the Females of the first parish in this town, for the purpose of constituting their then Pastor, the Rev. SAMUEL WOODBURY, a member for life of the AMERICAN Education Society, and was delivered to him to present you at that time. On his way to Boston, his health, which had been for some time declining, became so feeble that he was unable to proceed, and after a few weeks of distress and pain, was received, we trust, into that rest which is prepared for the people of God. It is our wish the money should now be presented to the Education Society; and as the memory of our departed Pastor is very dear to us, we request his name may be enrolled among the life-members. The surplus you will please to accept as a donation.

MARY P. BARROWS,
in behalf of the Donors above mentioned.

Schools in Austria.—The system of education by mutual instruction has recently been introduced into Austria, by the exertions and under the patronage of Field Marshal Bianchi, Duke of Casa Lanza, who has established a school at his own expense, the superintendence of which he has confided to M. Hausz. The first essays were made on forty grenadiers of the Field Marshal's division, and were attended with complete success. This new school has subsequently been taken under the special protection of Prince Aloisius of Lichtenstein.—*Remembrancer.*

The Mad-House at Aversa, Naples.

This establishment will in a very short time be classed amongst the principal institutions of useful arts and manufactures. M. Linguiti, director of this hospital, which is the only one of its kind in Europe, makes continued experiments to cure these unhappy people; from which he always obtains the result, that moderate work, combined with agreeable amusement, is the best means. For which reason there is at present in this house a printing office, where several works have already been printed, and at which many of these unhappy people are employed.—Others, who after the paroxysm is over, recover for a short time the use of their reason, are engaged in making translations from the English and French into the Italian language. Besides this, many are occupied with music, others with husbandry and various other works, but particularly so in a manufactory of woollen cloth. By this means this miserable class of people, once an incumbrance to their families become useful to society and put many idlers to the blush. This kind of treatment is introduced not only in the hospital for male patients, but also in that of the women. M. Linguiti manages the whole establishment with very economy. The table is always served with silver, and the whole house is handsomely fitted up; so that wherever the inhabitants turn their eyes they find something to relieve the mind. Formerly the windows were secured with iron bars, but instead of this there are now flowers curiously made of iron, and painted from nature as if growing, which remove every idea of forced confinement. A handsome domain adjoining the hospital, serves for the recreation of the patients.—*London paper.*

ORDINATIONS.

On Wednesday, the 25th Aug. the Rev. WILLIAM B. SPRAGUE was ordained colleague pastor with the Rev. Joseph Lathrop, D. D. of the first Church in West-Springfield, Mass. The introductory prayer by Rev. Joseph Lathrop, D. D. sermon by Rev. Abel Flint, D. D. of Hartford; consecrating prayer by Rev. Richard S. Storrs, of Long-Meadow; charge by Rev. Amos Bassett D. D. of Hebron; right hand of fellowship by Rev. Zedekiah S. Barstow, of Keene, N. H.; concluding prayer by Rev. Elisha D. Andrews, of Putney, Vt. It is worthy of notice that Dr. Lathrop was ordained August 25th, 1756, just 63 years before the ordination of his colleague.

Installed at Stockbridge, Mass. on Wednesday the 25th Aug. Rev. DAVID S. FIELD, over the church of Christ in that place. The Rev. Mr. Keep of Blandford, offered the introductory prayer. The Rev. Timothy Field of Westminster, Vermont, preached the sermon. The Rev. Dr. Shepard of Lenox, made the installing prayer. The Rev. Mr. Catlin of New Marlboro', gave the charge. The Rev. Mr. Humphrey of Pittsfield, expressed the fellowship of the churches. And the Rev. Mr. Marsh of Haddam, offered the concluding prayer.

Ordained in Wilmington, Del. May 28th, the Rev. JOHN CHADBOURN over the Second Baptist Church in that place.

We understand the Rev. THOMAS J. MURDOCK, of Norwich, Vermont, has accepted the call from the Chapel Congregational Society in Portland, to settle as colleague pastor of that society with the Rev. ELIJAH KELLOGG; and that he will be ordained about the last Wednesday in September.—*Portland Gazette.*

At the late Commencement at Harvard University the degree of D. D. was conferred on Rev. James Murdock, Professor of Ecclesiastical History in the Andover Theological Institution.

Egypt.—A French traveller now in Egypt, is said to have discovered, at a distance of about nine hours' journey from the Red Sea, an ancient city built in the mountains, between the 24th and 25th degrees of latitude. There are still 800 houses in existence. Among the ruins are found temples dedicated to various heathen gods. There are eleven statues, and numerous ruins of others. He has also discovered the ancient stations that were appointed on the route through the desert, going from the Red Sea to the Valley of the Nile. These stations are at regular distances of nine hours between each. The route is considered as one of those traversed by the ancient commerce of India. The situation is also ascertained of the emerald mine, of which no certain knowledge was had for several ages.—*Ch. Observer.*

Boundary Line.—Letters from Vermont mention, that the Commissioners on the Northern Boundary line, have finished their surveys and observations; and that it was generally understood, though not officially promulgated, that the boundary line between the United States and Lower Canada, has fallen a mile and a half to the southward of Route Point, where a fortification had been commenced by the U. S.; but which some time since was discontinued. This has before been reported; and is probably one of the instances alluded to in a late London semi-official article, which stated, "that in almost all cases of difference among the Commissioners in settling the boundary lines, the points in dispute are concluded in favour of Great-Britain."

General JAMES MILLER, late of the U. S. army, has accepted the appointment of Governor of the territory of Arkansas; and, we learn, will shortly repair thither. This territory is situated to the westward of the Mississippi river, and was part of the Louisiana purchase. It has a very sparse white population; but the post where the General will fix the seat of government, is only about 45 miles above the place where the Arkansas river empties into the Mississippi. From New-Orleans to this post is about 600 miles. The Arkansas rises in the Rocky Mountains, and runs 2170 miles before it joins the waters of the Mississippi.—It is stated to have a broad channel, and the navigation to be safe and unobstructed by rocks, shoals, or rapids. Much of the land is said to be of the first quality, and that Silver is found in abundance in it.

FOREIGN NEWS.

LATEST FROM ENGLAND.

By the Martha, arrived at New-York, from Liverpool, we have papers to the 24th July, a few days later than by the Falcon. The contents of them, however, are not very important. Public meetings continued to be held, in various parts of the country. The following is an abridged account of one held in the vicinity of London:

LONDON, JULY 21, 3 o'clock, P. M.—This being the day for the Smithfield Meeting for Reform, the streets were thronged, and the houses crowded with spectators. It rained hard. About one o'clock, Mr. Hunt, appeared on horseback, preceded by persons bearing flags, with "Order," "Order," inscribed on them. Soon after he mounted a wagon, with Preston by his side. He was greeted with acclamations.—Though evidently indisposed, he addressed.—He then proceeded to state the objects of the Meeting. When 18 Resolutions were passed, among which are the following:

7. That the Persons who at present compose the British House of Commons have not been fairly and freely nominated, or chosen, by the voices or votes of the largest proportion of the Members of the State.

8. Therefore, that any laws which may hereafter be enacted, or any Taxes which may be imposed by the present British House of Commons, ought not, in equity, to be considered obligatory upon those who are unjustly excluded from giving their voices or votes in the choice of Representatives.

9. That from and after the first day of January 1820, we cannot conscientiously consider ourselves as bound in equity by any future enactments which may be made by any persons styling themselves our Representatives, other than those who shall be fully, freely, and fairly chosen, by the voices or votes of the largest proportion of the members of the State.

10. That, with a view to accelerate the choice of legal & just Representatives of the whole People, we will cause Books to be forthwith opened in the different Parishes of the Metropolis, for the enrolment of the names and residence of every man of mature age and sound mind resident therein, so as to enable him to give his vote when legally required so to do.

11. That an humble Address be presented to the Prince Regent, requesting he will be graciously pleased to issue his Writs to the Sheriffs and other returning officers of the different counties and cities of this Empire, to cause Representatives to be chosen agreeably to the foregoing Resolutions, to assemble in Parliament in Jan. next.

After some speeches were made, four flags were unfurled, on which were inscribed, "Peace and Good Will," "Universal Suffrage," "Death or Liberty," and one tri-coloured, "England, Scotland and Ireland." This last, Mr. Hunt said, "we adopt as the Union Flag of Freedom;" but disclaimed the idea of having borrowed it from France. Alluding to the arrest of Wolesey and Harrison, at Manchester, who had obtained bail, Hunt said, it was probable he too would not be forgotten. He therefore begged them to mark what he said and did. "I will subpoena you all, and with 50,000 of you on my side, what have I to fear? I will summon thirty of you every day, and then I think the trial will go on three years before it be finished." He exhorted the meeting to behave quietly. The shops were not shut, and business was going on, and every precaution was in activity to prevent or punish disorder.

More than 10,000 persons have been sworn in as special constables, to keep the peace.

Lord Sidmouth has addressed circular letters to the lords lieutenants of the Manufacturing counties, directing them to give orders to the yeomanry cavalry to hold themselves in readiness to assist the magistrates in the preservation of the public peace. It is stated that upwards of 120,000 men are enrolled in the Reform Societies in Yorkshire, Lancashire and Cheshire.

A proposition has been made to Parliament, for granting a free passage, and some advances of money, to such persons as wished to emigrate, & would go to the Cape of Good Hope, instead of North America. The advances will allow many to accept the terms; and a thriving colony may be the result of this humane policy.

The British Parliament have granted £50,000 to aid emigrants to the Cape of Good Hope.

Another Great Fire at St. Johns, N. F.

St. Johns, (Newfoundland,) July 24.—Between 1 and 2 o'clock on Monday morning, a vacant house, near Thomas Williams, was discovered to be on fire, and before any number could collect at the spot, was in a blaze. The wind from S. W. blew a gentle breeze, which carried the flames to the houses on the opposite side of the lane, which took fire almost directly; and the destruction continued its course easterly on both sides of Water street, with the utmost rapidity. At the same time the houses to the westward took fire, and the devastation spread in that direction until it reached Cadner & Tracey, where, by removing a pile of wood, and by very great exertions of a small party in working the engine, the progress of the flames westward was arrested. In the mean time the fire continued to extend its ravages eastward with increased violence; the wind freshened considerably, and carried before it burning brands and live coals, which falling on houses at some distance set them at once in a blaze. The Ordnance Engines were soon brought up, accompanied by the military from the garrison under the command of Lieut. Col. Manners, joined by a few active individuals of the town, and the troops recently arrived from Halifax, under the direction of Capt. Barker, of the 15th; and through their united and strenuous exertions, they with much difficulty succeeded in preserving the range of new buildings lately erected to the eastward, from falling a prey to the devouring element. By 5 o'clock every building in Water street, from Cadner & Tracey's to Mrs. Elliott's inclusive, together with the houses in Duckworth street, west of the Roman Catholic Chapel to the lane leading to William Mahon's, was razed to the ground—and the Chapel and the Bishop's house were with considerable difficulty preserved.

By this calamity, upwards of one hundred houses, with many very extensive Stores, have been destroyed; and the number of inhabitants obliged to seek a new shelter in consequence, are thought to amount to from 12 to 1500. The loss of property has not yet been correctly ascertained, but it is said to be at least 150,000 pounds sterling.

There is no certainty how the fire originated—but there being an ash-heap against the back of the house, it is generally thought that some hot ashes had been carelessly thrown against the dry clapboards, which catching fire, has occasioned the mischief.

FAIR FROM A BALLOON.

Extrad of a letter from an American gentleman, in Paris, dated July 7, 1819.

"I cannot omit mentioning one of the most horrid scenes I ever witnessed.—The departure of Madame BLANCHARD, (widow of the famous aeronaut) in an illuminated Balloon, from the public garden of Tiroli, was announced for last evening's amusement. Many thousands had collected to witness her ascent. At 10 o'clock she took her departure, destined by fate for the other world. The sight was sublime and terrible.—After encountering some difficulty in passing the trees, which deranged the fire works attached to the car, she ascended with rapid flight. Soon after leaving the garden, the fire was seen to communicate to the Balloon, which was immediately enveloped in flames, and Madame B. precipitated from an immense height, into one of the streets of the vicinity. You can judge of the consternation produced among the spectators at this terrible catastrophe. She who but a few minutes before ascended amidst the applause of an immense crowd, now returned a corpse to the place of her departure."

The London papers mention, that Lord Powerscourt, an Irish Peer, offered Madame Blanchard 25 guineas, to allow him to accompany her; but arrangements could not be made in the car; and thus his Lordship escaped death.

[Other accounts say, the wind blew hard when she ascended; that she survived the fall a few minutes; and that a subscription for her family had been opened.]

War in Africa.

"TANGIERS, (Morocco) JUNE 10. The king of Morocco, at the head of an army of 56,000 men, and attended by his Son, and principal Bashiaws, marched, last month, against a numerous tribe of rebellious Arabs, for the purpose of chastising them. On the 21st, the attack commenced at 11 in the morning, and kept up until 5 in the afternoon, when the whole of the King's army, himself included, remained at the mercy of the Conqueror, having lost, between killed and wounded, no fewer than 20,000 men. The Arabs desperately charged with the bayonet, having the deep river Morbeg at their back, to put it out of their power to run away. This spirited determination, and the skillful manœuvre by which they cut off the retreat of the King's army, were the causes of the victory proving so decisive.

"The Arabs, however, did not make such an ill use of it as was to be feared, since, although they completely plundered their prisoners, they spared their lives; and Muley Benazar's Sheriffs, under whose protection the King put himself, allowed him to come back to his dominions. In the mean while, ten days having elapsed without the fate of the King or of his son being known, this town was threatened with an anarchy which excited the greatest apprehensions. These, however, were at an end, the moment we heard that the King had arrived at Ya, in good health, and that his son was on his way to Fez."

MARRIAGES.

In Boston, Mr. Edward F. Drury, to Miss Ann A. Gay; Mr. Rufus Foster, to Miss Nancy Torrey; Mr. Daniel Gould, to Mrs. Eunice Hayward; Mr. Moses Robbins, to Miss Charlotte Kent. At Salem, Mr. Joseph Bailey, to Miss Mary Jane Boyd Champney.—At Nantucket, Mr. Wm. H. Hussey, to Miss Eunice Myrick.—At Warwick, Mr. Benjamin Burrows, to Miss Hannah Arnold.—At Brookline, Professor John Farrar, to Miss Lucy Maria Buckminster.—At Providence, Mr. Henry Coggeshall, to Miss Ann Eliza B. Shaw.—At Portsmouth, Mr. Nehemiah K. Butler, to Miss Mary Green.

FACTORY COTTONS, first quality.

C. J. ADAMS, at the Cornhill Thread Store, has just received a large assortment of DOMESTIC GOODS, which are of the best fabric, and will be sold at low prices.

Also on hand, a complete assortment of Threads, Tapes, Needles, &c. &c.

WANTED—A quantity of Worsted & Woolen YARN. 8w Sept. 4.

DEATHS.

At Braintree, Mrs. Rachel Thayer, aged 75.—At Lee, Mr. Noah Barden, aged 93.—At Haverhill, Mrs. Eunice Kemp, aged 73. Mrs. Mary Clark, aged 40.—At Brookfield, Miss Caroline M. Merriam, aged 17.—At Worcester, Mr. John Sargent, aged 39.—At Brookline, Mr. Benjamin Bass, aged 44.—At Charlestown, Capt. William Pierce, aged 30.—At Westbrook, Mrs. Susanna Sawyer, aged 31.—At Portland, Abigail Bradford, aged 9; a child of Mr. Elijah Guilford, aged 1; Edward Charles Pope, aged 2; Mr. John Griffin, aged 25.—At Fryeburg, Miss Mary Russell, aged 20.—At Providence, Mr. Richard Lancaster, of malignant fever.—At Fitzwilliam, Major Jonas Roberson, aged 49.—At Rutland, Vt. Mrs. Fauny A. Smith.—At Charleston, Mr. Wm. D. Parker, aged 44.—At Bath, (Geo.) Rev. Ebenezer B. Caldwell, aged 25.—At Cincinnati, Rev. Archibald Johnson.—At Princeton, Rev. Samuel Stauchop Smith, D. D. L. D. Late President of Princeton College.—At Mobile, Capt. John Goodwin, late of Newburyport.

In Boston, the following deaths and burials have taken place since Friday, the 27th ult.

Mr. Ezekiel Merrill, aged 50, Malignant fever.	Mr. Martin Cushing	37	do
Frederick Thurston,	do		
Mrs. Mary C. Oliver,	28	Typhus fever.	
William Ray,	2	Lung fever.	
Mr. William Maginnes,	19	Bilious fever.	
Mrs. Mary Wade,	29	Mortification.	
Mrs. Elizabeth Bates,	67	Debility.	
Mrs. Abigail Jeff,	61	Liver Complaint.	
Mrs. Hannah Stanhope,	44	Cholera morbus.	
Mr. Charles Stedman,	37	Consumption.	
Mrs. Esther Badger,	49	Malignant fever.	
Mr. John Keen,	do	do	
Mrs. Hancock,	do	do	
Child of John Vennever, 18 m.	do	Canker.	
Child of P. Sever,	1 y.	Infantile.	
Mr. Matthew Hill,	do	do	
Samuel, son of late Eben. Rhoads, 12 y.	do	scarlet f.	
Horace B. Bailey, 15 m.	do	Consumption.	
Sophia Tanner,	20 y.	do	
Child of Thos. Brown, 8 m.	do	Dysentery.	
1 Child still born, 2 of 3 days, and one of 1 m.	do	do	

FLOUR.

LANDING from sch. Helen, and for sale by JECHONIAS THAYER, Water-street.

218 bbls. Howard-street superfine Flour, for family use.

Also in Store,

100 bbls. from Richmond City Mills.

Old Port Wine, English and American Cheese,

Java Coffee, white Havana Sugar, Dunn Fish,

200 boxes Bunch, Muscatel and Bloom Raisins.

Sept. 4.

Military Establishment.

BALDWIN & JONES.

No. 37, Market-street.

HAVE just received by the late arrivals from England, a part of their supply of Military Goods, which together with their former stock, make as complete an assortment as can be found in Boston, consisting of

Officer's rich gilt and plated solid scabbard Swords; Hangers; Dirks; officer's rich gold and silver Epauettes, some of the most elegant ever offered in this country; gilt and plated do.; Wings; Counter Straps; Sword Knots; Tassels; elastic and close net silk and worsted Sashes; gold, silver, gilt and plated Laces, of various kinds; rich Vulture and other Plumes, of various lengths and colours, with a variety of other ornaments and trimmings usually kept.

N. B.—All of which will be sold on as accommodating terms to companies or individuals, as can be purchased at any store in town. Sept. 4.

JAMES BREWER.

No. 65, Market-street.

HAS just received a fresh supply, 2000 yards fine American Shirting, from 12 1/2 to 30 cents per yard only which go with great rapidity.—Also, a large assortment of Calicoes from 12 to 37 1/2 cents. Together with an extensive assortment of European & India Goods, proportionably low, which go rapidly. tf Sept. 4.

Interesting Works,

Suitable for Presents & Rewards in Sabbath Schools, for sale by LINCOLN & EDMANDS, No. 53, Cornhill.

SCRIPTURE History Abridged; \$9.00 per hun. Hymns for Infant Minds; 8.00 per hundred. Friendly Instructor; in plain and familiar dialogues; particularly recommended by Dr. Doddridge; 8.00 per hundred.

Shepard of Salisbury Plain; 8.00 per hun. Worlds Displayed; 8.00 per hun.

Fenelon's Reflections; 8.00 per hun. Catechism of Nature; 8.00 per hun.

Pleasures of Piety in Youth; 8.00 per hun. The Christian Pilgrim; 8.00 per hun.

The Path to Happiness; 8.00 per hun. Juvenile Piety; or the Happiness of Religion exemplified in the joyful deaths pious children. \$4.50 per hundred.

Little Henry and his Bearer; 4, 50 per hun. New-Year's Gift; 2.00 per hun.

The Two Lambs, an Allegory; 3.00 per hun. Dr. Baldwin's Catechism; 4.50 per hun.

Mrs. Barbauld's Hymns in Prose; 4.00 per h. Gooseberry-bush and Caterpillars; 2.50 per h.

New-Testament Stories and Parables; 2.50 Dr. Doddridge's Principles of the Christian Religion, in verse; 2.00 per hun.

Dr. Watts's Catechisms, 2 parts; 2.00 per h. Dr. Watts's Catechism, 1st part; 80 cts per h.

The Robber's Daughter; 2.50 per hun. Child's Instructor, a spelling-book; 6.50 pr h.

Hymns for Little Children; 2.00 per hun. Watts's Divine Songs, with cuts; 2.50 per hun

Choice Emblems; 2.50 per hun. Present for Sunday Schools; 2.00 per hun.

Honesty the best Policy; 2.50 per hun. Life of Catharine Haldane, illustrating the happy effects of early instruction; 50 cts pr doz.

School of Good Manners; 75 cts par doz. Divine Breathings of a Pious Soul; 2.40 per doz.

Alfred and Galba; 3.00 per doz. Walks of Usefulness; 2.40 per doz.

Monument of Parental Affection; 2.40 per doz. Sunday School Teacher's Guide; 25 cts each

Rewards of Merit with Hymns on back; six cents per sheet.

Class Papers, 2 cents each.

Hymns on Sheets, 3 cents a sheet.

Small Books assorted, 4 kinds, \$1.00 per hun.

Scripture Questions; or Catechetical Exercises. Designed for Children in Sabbath Schools and Families. Calculated to excite a taste for studying the Holy Scriptures. Second edition altered and enlarged. Price 4.50 per hundred.

Cumming's Questions on the New Testament, 3.75 per doz.

M'Dowell's Questions on the Bible \$3 per doz.

Precious Treasure; or the Bible a Storehouse of Instructions, —2.00 per hundred.

Pleasing Traits in the Characters of Children, 2.00 per hundred.

Poetical Selections; a book of Rewards in Sabbath Schools, 2.00 per hundred.

Sunday School Teacher's Monitor, by Ruffles, 20 cts per doz.

Jeneway's Token for Children, 2.25 per doz.

Prayers on Sheets, 3 cts. a sheet.

Emerson's Evangelical Primer, 1.20 per doz.

Wilbur's Biblical Catechism, 3.50 per doz.

Sept. 4.

A Student in Law.

A Young Man, seventeen years old, of a good academical education in Latin and Greek, wishes to study law with a gentleman of character and considerable business, where his tuition and board would be given for his extra services in writing; a situation out of Boston would be preferred. Enquires at the Recorder Office. Sept. 4.

POETRY.

For the Boston Recorder.

Where shall the weary heart find rest,
Or taste substantial bliss?
In some unknown, some future state;
It is not found in this.

'Tis thus, my weary heart exclaims,
Sated from pleasures' bowl,
Whose sparkling draughts can never quench
The thirst which parch the soul.

O! for Herculean strength, to burst
The chains I've worn from birth;
For as the infant to the breast,
So clings my soul to earth.

I'll fly the busy haunts of men,
And rove in wilds unknown,
Make the cold earth my nightly bed,
My pillow there a stone;

I'll welcome poverty's cold grasp,
And bare my aching heart
To misery's sharp and poignant sting,
And slanders venom'd dart;

I'll bear the taunts and scoffs of pride,
The scorn of all I love,
And solitary through the earth,
A wretched outcast rove;

I'll woo accumulated woes,
Till to despair I'm driven,
If these will lead my wand'ring soul
To seek her rest in Heaven.

Then in affliction's darkest hour,
When every hope is dim,
I'll bless th' Almighty's chastening hand,
Which points my soul to him;

And launch my trembling bark of hope
Upon a shoreless sea,
And on that vast expanse, great God!
Commit my all to thee.

MISCELLANY.

From the Christian Observer.

Undue Influence of Embellishments.

Who that possesses the ordinary taste of a cultivated mind has not felt the influence of embellishment; and who that has a "right spirit," has not lamented that its fascinations so often exist, unaccompanied by that "holiness without which no man shall see the Lord?" I am far from arguing, that religion and embellishment are incompatible; though even on this point I might, perhaps, remark with some shew of truth, that the ornaments in question too often resemble superfluous clothing in the wrestler, the graceful folds of which might prevent the freedom of action so necessary to a candidate for the crown of immortality. I am not so much speaking against embellishments as pleading the cause of those Christians who do not happen to possess them. Let it not appear in practice as if the followers of Christ, in order to excite their sympathy, and win their attention, imperatively demanded qualifications which are by no means necessary in order to constitute us true disciples of our Redeemer, or useful and valuable members of a well regulated society. Let us watch with holy jealousy over the deep interest excited by those in whom the decorations of life seem profusely centred—let us examine if the same perseverance and anxiety extend to an immortal spirit, enclosed in a less advantageous form, and whether, under an appearance of "Come see my zeal for the Lord," Satan is not tempting us to "have persons in admiration?" We may seek in the imitator of Jesus Christ for the fruits of the Spirit; such as courtesy, kindness, and humility; but let us beware how we permit adventitious circumstances to usurp undue influence over our minds and feelings; and always referring to the great example set before us, let us not forget that our Saviour expressed the same anxiety for the Leper at the pool of Bethesda, as for the interesting character, whose other embellishments, perhaps, as much as his mere riches, proved his snare, if not his ruin.

Having attempted to point out the danger of too great a demand among Christians for what may be distinguished by the term "embellishment," let the possibility be considered of lowering the strict requisitions of the gospel, with a view to impress such attractions into the service of Christ. In the great zeal to bring the possessors of rank or riches, or talent, to the knowledge of the truth as it is in Jesus, is there not some temptation to bribe them as it were to choose the narrow road, by pointing out almost exclusively the brighter features in a religious life? In such cases, are not surrounding friends, and even ministers, sometimes in too much haste to build before the ground is ascertained to be capable of supporting the fabric? The wound of the daughter of Zion is healed too slightly: nay, often little examination is made as to whether there be any wound at all. A few marks of decency and respect to religion, or of natural ingenuousness of character, are often accepted, in such cases, as adequate proofs of a scriptural renovation of heart. It is not always easy to say to such a mind, You must crucify your affections; you must "strive to enter in at the strait gate; you need pardon as much as others: the circumstances which render you conspicuous or beloved in society, by no means lower, but rather elevate, the scale by which your actions will be measured in the sight of God; for there is but one religion for the rich and for the poor, for the accomplished and the unaccomplished; and that religion enjoins, that through deep penitence, through much self-denial, through humble faith, through manifold afflictions, we must enter the kingdom of God. In the cases here supposed, there may be comparatively little occasion to guard against the senses; but if there be one avenue more particularly open than another to the temptations of Satan, it is the imagination: and how soon will this become the source of pain; how soon will the youthful Christian be compelled to exclaim, "Every imagination of my heart is evil continually;" "mine iniquities have separated between me and God;" where is the pleasantness of religion, where is the peace promised me in her paths?

PSALMS OF DAVID.

[We cheerfully insert the following "extracts," believing that they will be new to most of our readers, and as interesting to those who justly appreciate the Psalms of David, as to the valued correspondent who has taken the pains to transcribe them for our paper.]

Extract from *Scripture Characters*, written by THOMAS ROBINSON, M.A. Vicar of St. Mary, Leicester, and late Fellow of Trinity College, Cambridge.

The Psalms describe more clearly than any other portion of the Old Testament, Him, who was to come "the consolation of Israel." There we perceive the high dignity and mysterious person of Christ, who is David's Lord as well as David's son, and who, as the Supreme God, demands the love, trust, and worship of his people. We learn what offices he sustains for them, and behold him as their Prophet, Priest, and King, their Shepherd, Husband, Leader, and Intercessor. We view him in all the different stages of his humiliation, assuming our nature, making his abode on the earth in circumstances of unparalleled meanness, contempt, persecution and misery, and at last closing his suffering life by an ignominious and painful death. The very manner in which he was to be betrayed, mocked, scourged and crucified, is pointed out with an astonishing exactness. We hear the derision of his enemies, and his own heavy complaints, when he was hanging on the cross. We are led with him to the grave, but we also observe him rising from the dead, before he saw corruption. His return to the highest heavens with a complete triumph over the powers of darkness, is accurately described, and we are warned to look for his second advent, when he shall judge the world in righteousness.

What a chain of connected and valuable prophecy is here! We praise the condescension of our God in giving such clear information of the grace of the gospel to his servant David, and in preserving these holy records for the confirming of our faith, and enlivening of our hope. O let us study the Psalms with an especial regard to Christ, that we may view the Saviour there! And while we read them upon our knees, let us pray for "the spirit of wisdom and revelation in the knowledge of him."

But though David appears to have been elevated in his devotions, and favored with remarkable discoveries of the character, the work, the sufferings, and the glory of the Redeemer, it is objected that he possessed a bitter and implacable spirit against his opposers, and the imprecations contained in his own poetical compositions, are adduced in support of the charge.

This is an important subject, but our plan will neither require nor permit us to consider it at large, that some things may be suggested in reply. It cannot be said surely, that the preceding history exhibits him as a man of a sanguinary vindictive temper. How many proofs are given to the contrary. Nay we may venture to appeal to various passages of the Psalms themselves, for an undeniable testimony of his compassion and forgiveness towards the most injurious and murderous enemies. These observations should lead us to a more favorable construction of such parts as wear a different aspect. There are other solid reasons which incline us so to interpret the maledictions in question, as to vindicate the moral character of David.

The Lord God himself presided as the Chief Magistrate in the administration of the Jewish government, which has therefore been called a *Theocracy*. To him the injured subject was taught to look up for redress, and from him the obstinately rebellious were warned to expect condign punishment. In this view then, David might appeal to God, entreating him to determine the equity of his cause by inflicting the threatened penalty on his enemies. This at least will justify many of those places in which he appears to pour forth bitter curses. Thus he cried in his distress, "Hear the right, O Lord: attend unto my cry: give ear unto my prayer that goeth not out of feigned lips. Let my sentence come forth from thy presence, let thine eyes behold the things that are equal."

It has often been urged that by supposing a change in the mode of speech, which is usual in the Hebrew language, the imprecations are no other than predictions of evil. The most calamitous events then, which seemed to be desired and prayed for, may be only foretold as about to happen; and when it is said, "Let it be thus done," it may be fairly translated at least in many places, "It shall be so accomplished." Such declarations do not imply that the speaker or the writer really wished for those events, or felt any impatience, malice, or revenge. Otherwise we must charge those detestable tempers upon the most holy men, at the very time when the Spirit of God rested on them in an eminent degree. They uttered what was agreeable to his will, and by that particular form of speech, might design to testify their obedient acquiescence in it, even though extremely afflictive to themselves. Let it be allowed then that David as a prophet wrote under the Divine inspiration, and all objections against his most tremendous curses must be removed.

For who are we that we should presume to cavil with the denunciations of Jehovah? It is evident that this is a fair statement of the case, because some of the most offensive passages in the Psalms, are in the New Testament ascribed to the Holy Ghost. Compare Psalm lxxix. 25, and cix. 8, with Acts i. 16, 20. These imprecations therefore, cannot be pleaded in defence of angry and malicious words, since they are no patterns for our imitation, being delivered on extraordinary occasions, and by one sustaining an extraordinary character.

In many of them the Lord Jesus Christ,

the promised Messiah, is the chief speaker; and he himself as the Supreme and Righteous Judge, passes sentence on his enemies and demands their destruction. Thus it is He rather than David, who says concerning those who "gave him gall for his meat, and in his thirst gave him vinegar to drink;" "Pour out thine indignation upon them, and let thy wrathful anger take hold of them." "Let this be the reward of mine adversaries from the Lord, and of them that speak evil of my soul." Psalm lxxix. 21, 24, cix. 20. And shall we dare to quarrel with his decisions? It becomes us to confess their equity. "Even so, Lord God Almighty, true and righteous are thy judgments." Rev. xvi. 7. It is certain that David was an eminent type of Christ, and that he frequently spake as concerning himself, what was applicable only to the great Antitype.

REFLECTIONS ON A GARDEN.

By Rev. John Brown, of Haddington, England.

"Here I pass a fine garden." Let me, with Zacheus, climb up this tree on the outside and take an instructive view of her contents; to what purpose serve my eyes, but to see the glories of Godhead inscribed on herbs, on flowers, on trees, on stars, and every creature? "How high its surrounding wall!" Not half so high, nor strong as Jehovah, who is a "wall of fire round about" his people; not half so comely, or useful, as the wall of salvation, which protects the garden of the church from thievish men, devilish foxes, and every hurtful blast; not half so regular as the wall of government and discipline, divinely erected about the church;—Lord, let me never concur with the demolishers hereof; for if it be destroyed, the plants and fruits must be exposed to ruin. "This large garden hath but one door." There is but "one Mediator between God & men, the man Christ Jesus;" he is the only true door of access to the garden of God; whether in the militant or triumphant church.

"Yonder are scions newly grafted; and herbs newly planted." Thrice happy that soul which is cut off from the first Adam, that dead and poisonous root, and grafted into and united with Jesus Christ, by a true and lively faith; and is "planted in the likeness of his death, rooted and grounded" in him!

"What medicinal herbs, as sage, camomile, &c. are here!" All of them emblems of my glorious plant of renown, which healeth all manner of diseases.

"How richly these trees blossom and bud! but perhaps a frost, a wind, a multitude of vermin, may quickly render them bare."

Alas! what if a careless heart, a blasting temptation, prevailing swarms of inward lusts, strip me of all my early blossoms of piety? What if they go up as dust and ruin, and be forgotten?

What if I, like many, resemble a saint in youth, and a devil in old age? Lord, never turn away from me to do me good, and I will never turn away from thee. "The trees on the wall blossom best;" and the closer I cleave to Christ, the more I flourish in grace and good works.

"How critical for the fruit is the season of blossoms!" And is not our salvation at an important crisis in the days of youth; in the day when God begins to deal with us? If these are not carefully improved, how ready is he to give us up to our heart's lusts, that we may proceed from evil to worse!

"Yonder lies a tree newly cut up by the roots!" "The gardener's patience could no longer bear with its barrenness." Now, my soul, the axe is laid to the root of the tree with me! If I improve not this gospel opportunity, which I now enjoy, quickly shall Divine judgments cut me off.

O the stupendous patience of God! three four years he came seeking fruit and found none; and what am I even now, but a barren cumber of his ground! yet no stroke of wrath hath cut me off; nay, God hath promised to make my barren heart to blossom and bring forth fruit abundantly.

Lord, do as thou hast said, for how grievous, how shameful, to see all things flourishing but myself.

"Yonder, in the midst of the garden, stands a tree without blossoms." Alas, how many sinners grow up amidst gospel ordinances without the least shadow of true godliness; they are rather baptized beasts and infidels, than Christians; if mercy prevent not, their end is to be burned with unquenchable fire. Resolve, my soul, that tho' my outward lot be barren and empty; tho' the fig-tree should not blossom, and the labor of the olive should fail, yet will I rejoice in the Lord, I will be very joyful in the God of my salvation.

"How yonder ivy clasps about the elm! the woodbine and jessamine, though weak in themselves, climb up the supporting wall!" Let me be truly planted in Christ; and being in him, conscious of guilt and weakness, lean upon him as my "righteousness and strength," go up from the wilderness of this world, leaning upon my beloved.—"Cursed is he that trusteth in man, that maketh flesh his arm, whose heart departeth from the living God."

"Yonder stand the flowery nations: the fragrant rose begins to blow; the fruitful, lovely lily rears her hanging head." Thrice more come, lily, fruitful, fragrant, and medicinal is Jesus, my Rose of Sharon, and Lily of the Valley. Behold, my soul, how dazzling the brightness of his glory! how ravishing his smell! how infallibly he cureth those that pine away in their iniquity; how he condescends to us-ward! how he bowed his head, and gave up the ghost! And be thou a good savor of Christ to all around thee: learn of him to be blameless, useful, meek and lowly. "Marvelous passion-flower!" Can I think of thy yet ungrown charms, without diverting my soul from creation, and "determining to know nothing but Christ and him crucified!" God forbid that I should glory, save in his cross; "who is at once my God, my priest, my sacrifice."

"Sweet carnation!" Can I think of thee without entertaining my soul with the views of my incarnation-flower, Jesus of Nazareth? "Without controversy, great is the mystery of godliness, God made manifest in the flesh;" God in my nature, obeying, suffering, bleeding, dying, rising, and ascending for me. Is Jehovah bone of my bone and flesh of my flesh? Surely my divine, my exalted Kinsman, will not, like the Egyptian butler, forget me in my poverty and imprisonment.

O the dignity of human nature, as exalted into personal union with the Son of God; of human nature, as through him redeemed and married unto God! Let greivelling wits boast of sinful worms; my boast, O Christ, shall be of thee; thy grace wondrous! my Brother, my Husband, and my God! "Yonder the marigold is about to open her bosom to her darling sun." So, my heart, open thyself to Christ, and to none but him.

"Here towers the heliotrope, quickly she will turn her blossoms towards the father of the day, and by night droop as a mourner for her absent Lord." So, my soul follow the Lamb with never weary goeth: follow him by faith and love, as thy Saviour, thy Portion, thy Sovereign, and thy last end; let me cleave to him in his person, his offices, his word, his Spirit, his cause, and people, let the motto of my life be, "Look, O my Jesus!" In every enjoyment let me look to his bleeding love, to his giving hand as the source; in every tribulation, let me look to him as my comfort; in every infirmity, as my merciful High Priest; in every prayer, as my prevailing advocate; in every moment of my life, as my strength and pattern; in death, as my Saviour, support, and home; when he hides, let me go mourning as without the sun. "Yonder is an hot-bed, which dares not risk the cooling

breezes of the spring." Hath ever God warmed my heart with his love? let me fear sin, avoid the most distant temptation, and shun every appearance of evil. "How odorous is the smell of this garden." But not such to my soul as the savour of Jehovah's word, which is a garden, a field the Lord hath blessed. Let me turn aside from all natural science, all created objects, to view this; or, lift up thine eyes, my soul, to the famed garden of God, eternal in the heavens. There no northern blast of trouble; no east, no southwest wind of temptation shall infect us; salvation will God appoint for fences, for walls, and bulwarks. There the revived plants of the Lord, the trees of righteousness, shall for ever blossom, and bear ripe fruit; none shall be withered or barren, among them. Ye ransomed, how shall our graces for ever bud with unpolluted praise! Jesus thou fruit of the earth, plant of renown, in what ravishing excellency and comeliness shalt thou for ever appear to them that are escaped! O our transporting happiness, to see thee as thou art! and behold the glory which the Father hath given thee! O our unbounded fulness of joy in thy presence! O our overflowing rivers of pleasures at thy right hand for evermore! My soul thirsteth for God, for the living God; when shall I come and appear before God? when shall I immediately behold thy face in righteousness, and be satisfied with thy likeness? O to be lost in good supreme; to see and call the rich unfathomable mists of God my own; to rise in science as in bliss! to read creation, to read redemption's mighty plan, in the bare bosom of Godhead! all clouds, all shadows, blown aside; no mystery left but love Divine!

STORMS OF GREENLAND.

Extracts from a Journal in Greenland, by Hans Egede Saabye, Moravian Missionary in that country.

"I had to make so many journeys to Christianshaab, and many of them so dangerous, that I might very easily fill some sheets with them.—About Christmas, I went thither by land, and rolled down several times from the summit of high rocks to the foot of them. I travelled on ice which was so thin, that it could scarcely bear the weight of four dogs. I travelled by water, when storms were rising, and often when quantities of drift ice were floating about, which cut holes in my women's boat. But three of these journeys were peculiarly dangerous, and worth relating."

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